



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Nor does this view at all require that we should go to the extreme of ancient Jewish vagaries in regard to angelic co-operation with God in the work of creation, though it postulates the generally admitted fact that the existence of angelic beings was recognized in the earliest ages even where there had been no direct supernatural revelation on the subject.

This exegesis may be wrong; but it is respectfully submitted. It is not polytheistic, and it violates no known facts in the case, nor does it involve a metaphysical and unhistorical presupposition of the doctrine of the trinity; or of the so-called *pluralis majestatis*.

THE CAPHTORIM.

WHO WERE THESE PEOPLE AND WHERE WAS THEIR ORIGINAL HOME?

By REV. A. HALLEN,

The Caphtorim are mentioned in the Old Testament in Deut. II. 23, and Gen. x. 4. Caphtor is found in Deut. II. 23; Jer. XLVII. 4, and Amos IX. 7. According to Deut. II. 23, the Caphtorim came forth from Caphtor, destroyed the Avvim, who dwelt along the southern sea-coast of Palestine, and occupied their country. The usual name for this people in the Old Testament is Philistines. In harmony with this it is said in Amos IX. 7, that Jehovah brought the Philistines up from Caphtor, as he brought Israel from Egypt; and Jeremiah calls the Philistines the "remnant of the isle (or sea-coast) of Caphtor."

Four different countries have been regarded as the Caphtor of the Bible:

1) Cappadocia. This view is supported by the Septuagint, the Vulgate, the Syriac Version and the Targums. The only reason that led these ancient versions to render Caphtor Cappadocia was probably the similarity in sound between the two names. But even this support fails when we learn that the ancient name of Cappadocia was Catpatuk.

2) Cyprus. Against this identification speaks the fact that Cyprus, in the Old Testament, is called Chittim, which by no means resembles Caphtor.

3) Crete. Many considerations favor this view. In Zeph. II. 5, and Ezek. XXV. 16, the Philistines are identified with the Cherethim; and in 1 Sam. XXX. 14, the land of the Philistines, or at least a part of it, is called "the South of the Cherethim." Cherethim is probably the Hebrew word for Cretans, and the Septuagint renders it *Κρηται* in Ezek. XXV. 16, and Zeph. II. 5. Caphtor is called an island by Jeremiah. Greek and Roman writers also favor this supposition. Stephanus relates that Gaza, the chief city of the Philistines, was called Minoa, after the Cretan sea-king Minos, who came there with his brothers Acakos and Rhadamantos, and named the place after himself. Tacitus, mistaking the Jews for the Philistines, states that they left Crete and settled on the extreme border of Lybia.

On the other hand, there are some strong objections to this identification. In Gen. x. 13, 14, the Caphtorim are classed as belonging to Egypt, and Crete is too far removed from that country to be counted as belonging to it. The Philistines are said, verse 14, to have come forth from the territory of the Casluhim, which is generally admitted to be Casiotis, or the country between the Delta of the

Nile and Palestine. It also seems improbable that the Caphtorim should come by water from distant Crete and be able to destroy the powerful Avvim and take their country, or that the Phœnicians would allow another sea-faring people to settle in their immediate vicinity.

4) The Delta of the Nile.

We regard this solution of the problem as the true one. The genealogical table in the tenth chapter of Genesis, which really is geographical and ethnographical, places the Caphtorim among the descendants of Mizraim, and we must therefore seek for their home somewhere in Egypt. The same table further states that the Philistines came from the territory of the Casluhim, which, as already has been said, belonged to Egypt. This, however, seems to contradict the fact that they came from Caphtor. Some scholars have therefore thought that the relative clause in verse 14 has been misplaced and that the passage should read "Caphtorim, whence went forth the Philistines." That such a mistake has been made is possible, but hardly probable, as the parallel passage in 1 Chron. i. 12, has the same reading as Gen. x. 13, 14. A more acceptable explanation may be given. When the Philistines left the Delta they passed through Casiotis, and perhaps stayed there for a while, and when they entered Palestine they actually came forth from the land of the Casluhim. The comparative ease with which a strong people might enter the country of the Avvim in this way and expel or destroy its inhabitants must also be taken into consideration.

Ebers has shown in his "Aegypten und die Bücher Mose's" that the Delta was called by the Egyptians "kaft" or "kaft-ur" (great kaft). As it was a sea-coast, or almost an island, it was also called by its Phœnician settlers "Ai-kaft," Ai (𐤀𐤍) meaning *sea-coast* or *island* and kaft *curved* or *bent*, from a Hebrew root *kaphath* which also is found in Egyptian. Ai-kaft then means *the curved sea-coast*, which is a fitting name for the land about the mouths of the Nile. This name is similar to the Greek *Αι-γυπτος*, which the Greeks probably derived from it through the Phœnicians.

But whence came the inhabitants of the Delta? They were not Egyptians. These latter first settled in Upper Egypt and then pushed gradually northward. The Delta was occupied by Phœnicians. This sea-faring people very early became acquainted with the unoccupied coast of Lower Egypt, and began to settle there. They founded the maritime towns of Tanis and Herakleapolis-parva. As they increased in number they moved southward, came in contact with the Egyptians and gradually adopted their culture. They preserved their independence, and their kings reigned as cotemporary dynasties (the ninth and tenth) during the reign of the sixth, seventh and eighth dynasties. In the time of the 12th dynasty, Semitic families were seeking admittance also in Upper Egypt, as is seen from monuments belonging to that time. That there was close intercourse between Phœnicia and Egypt is proved by the fact that the Phœnicians very early got their alphabet from the Egyptian hieratical characters. It was then simplified, and became the basis of the Hebrew and Greek alphabets. This derivation of the Phœnician alphabet from the complicated hieratical characters could hardly have taken place if the two peoples had not lived together in Egypt. Monuments in Phœnicia and Egypt testify of intercourse between the two countries. Phœnicia itself was called "kaft" or "kafatha," as the table of Kanopus shows, where in the Greek translation "kaft" is rendered *φοινίκης*. The name of the colony had been transferred to the mother country.

During the thirteenth dynasty there was a great influx of Semites who finally overpowered the legitimate kings and reigned under the name of Hyksos in Lower Egypt for 500 years, or from about 2150 till about 1650 B. C. During this time the Israelites came down to Egypt and were well received by the kindred rulers of the country. The legitimate kings, who had withdrawn to Upper Egypt, at last succeeded in expelling the intruders, and most of them returned to Asia. A part of the Caphtorim probably left Egypt at the same time, passed through the territory of the Casluhim, occupied the southern coast of Palestine, and became almost neighbors to their Phœnician ancestors. At the time of the exodus the Philistines were already settled in their country and were very powerful, as is seen from Exod. XIII. 17. According to Gen. xx. 21, 26, the Philistines dwelt in Gerar as early as the time of Abraham and Isaac. This would imply that already at that time some Philistines had settled there, coming either from Caphthor or Phœnicia. The inhabitants of that region may, however, be called Philistines, not because they really were so, but because they inhabited a country which afterwards was called Philistia.

The Phœnicians had colonies not only in Egypt, but also in Asia Minor, the islands of the Ægean Sea, Crete, Italy and Africa. There were probably settlers in Crete both from Phœnicia and Lower Egypt, and these kept up intercourse with their former homes. When the Hyksos were expelled a part of the Caphthorim may have removed to Crete, and when later they were pressed by the Greeks they may have joined their brethren who had already found a home in Palestine. Thus the previously mentioned identification of the Philistines with the Cretans may be explained.

The Phœnicians, and therefore the settlers in the Delta, and the Philistines were, as has already been suggested, Semites. This is proved by their language and religion. The Phœnician language, as found on monuments and coins, is closely allied to the Hebrew, and so is the remnant of the Philistine tongue that is preserved in the names of kings and cities mentioned in the Old Testament. It is also evident that the Hebrews found no difficulty in understanding their Philistine neighbors. Both the Phœnicians and the Philistines worshiped the old Semitic gods, Baal and Astarte. We feel, therefore, safe in affirming that they were Semitic peoples. In the Bible division of mankind, however, they are placed among the Hamites. But that division is not altogether based on real race distinctions. The ancients did not possess our means and ability of tracing the affinities of the different nations, but divided them more according to their civilization and usages than according to their origin. The Phœnicians and Philistines therefore were classed as belonging to a family entirely different from the Hebrews. A true classification would, no doubt, designate at least a part of the Hamites, and perhaps all of them, as a branch of the Semites which had attained to a civilization different from that of their other Semitic brethren.